^ibie Self—not distinct selves but parts or manifestations
^f One Infinite Self and that there is no not-self. He says
that the wife, the husband, children, riches, our relations
aurid castemen are dear to us not for themselves but for the
sal<e of the *Self* that exists in them. The Self is naturally
dear to every one of us and it is the felt presence of the *Self* in things and persons around us that makes them dear
^o us. But the Self is not anything particular in each one
of us. It is the Universal containing all particular things.
Nothing is truly known unless it is seen in relation to the
Self- It is ^ne One concrete Reality whereas what are popu-
^
larly taken as realities are abstractions. As the sound of a
drum, as the tune played by a flute, as colours, touches and
tastes, are abstractions apart from the drum, the flute and
our powers of sight, touch and taste, so are also objects
abstractions, unintelligible facts apart from the Self. When
a piece of rock-salt is dissolved in water, it cannot be seen
but it really exists in every part of the pot containing the
water, for, from whatever portion, the water may be taken,
it is found to be saltish to the taste. The Self in like manner
pervades all things but is not realised everywhere. It is
realised only in the life of the finite individual. At

death,
tlie individual consciousness ceases to exist. In other words,
the self loses its individuality and is merged in the Universal.
Maitreyi is bewildered by this doctrine, because she thought
that this would cut at the very root of the immortality of
the soul on which she sought enlightenment from her husband.

According to Yajnavalkya, it is only when the Universal
consciousness individuates itself into subject and object
that there is what we call knowledge—the distinction of the
knower and the known. But when the subject or individual knower lapses into undifferenced consciousness, the
di^tizictior of knower, known, and the ultimate ground or
source of this distinction is impossible. Just as objects seen